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THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JANUARY, 1874.

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American Missionary.

VOL. XVIII. JANUARY, 1874. NO. 1.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

JUBILEE SINGERS IN SCOTLAND.

(We are indebted to Scotch papers for the following interesting details.)

CASTLE WEMYSS.

FIRST APPEARANCE.

On the invitation of Mr. and Mrs. John Burns, a large company assembled at Castle Wemyss on Saturday afternoon, when the Jubilee Singers made their first appearance in Scotland.

The concert came off on the lawn in front of Castle Wemyss. A platform was erected for the Singers under the castle wall, in front of which the audience were seated. The invitations sent out by Mr. and Mrs. Burns numbered upwards of five hundred, and amongst those present were The Right Hon. the Earl of Shaftesbury, Lady Edith Ashley, the Hon. Mr. and Mrs. Evelyn Ashley, the Hon. Cecil Ashley, Mr. Dalrymple, M. P., Sir Peter and Lady Coats.

The weather was rather changeable, so that the concert, which commenced at two and terminated at four o'clock, was interrupted for a short time by a heavy shower of rain, and singing in the open air in this country is rather trying in the case of a small company of vocalists who are natives of a warmer climate, and unassisted by any orchestral accompaniments. Notwithstanding these drawbacks, the Jubilee Singers fully maintained the reputation they have already acquired in this country as singers of great natural power and expression, having nothing in common with the spurious negroes who, as "Christy's Minstrels," profess to sing the melodies of the plantation. Their songs and hymns are marked by passionate fervor and quaintness of expression; while their music, although the outcome of wholly untutored minds, and not reaching the standard of educated musicians, has a powerful charm of its own, which gains in attractiveness by the round, bell-like voices of the minstrels. They sing well together, with exquisite precision of time and accent, and with a simple earnestness which bespeaks the sincerity of their feeling, and relieves the audience from the sense of incongruity which would otherwise be felt at the sacred sentiment being expressed in language occasionally grotesque. Their first hymn, "Steal away to Jesus," was very softly and touchingly rendered, and a striking effect was produced by their afterwards chanting "The Lord's Prayer." The company were much impressed, and towards the close of the concert the prayer was repeated at the request of the Earl of Shaftesbury. Another of their pieces "Turn back Pharaoh's Army," was given with great effect, and at one passage with unintentional drollery. "Gwine to Ride up in a Chariot," "Gwine Shoutin' Home to Glory," were amongst the other hymns which they sang with a curious mixture

PACIFIC SCHOOL

of pathos and humor; while "John Brown's Body," which used to be shouted by every street Arab in our large cities, was given with great spirit and intelligent expression. In short, these minstrels, with their simple melodies and their artless skill, exercised an influence over the sympathies and the smiles of their audience which is seldom possessed by singers of much higher pretensions.

We quote the closing words of the speech of the Earl of Shaftesbury on the occasion:

You have listened to them singing the Lord's Prayer with a depth of feeling which I have seldom heard equalled, and in their hymns and songs we have felt the charm of their melody and the exquisite grace and pathos of their style. I believe that from the bottom of their hearts they have prayed as they sang, "Forgive us our trespasses as we forgive them who have trespassed against us." They cherish no feeling of revenge against their past persecutors; all they desire is that the colored race may be raised to the same level as their white brethren, and that all may walk together in Christian peace and honor and usefulness. I am sure we all rejoice in the freedom which has been given to the slave, nor can we forget that we share the guilt of our brethren in America because of the past existence of that system. We forced that system upon the United States, and, sharing their responsibility, we must also join with them in seeking to assist the emancipated slave. I therefore call upon you, and through you upon all those whom you can influence by your words or your example, to come forward and aid those excellent young people, and to rejoice in fulfilling the words of the Prophet: "To undo the heavy burdens, and to let the oppressed go free." (Applause.)

PAISLEY.

On Wednesday night, the band of colored vocalists known as the Jubilee Singers, at present here on a visit from the United States, gave one of their concerts in the Free High Church. Sir Peter Coats presided, and was accompanied to the platform by Mr. Thomas Coats, Rev. James Brown, Rev. G. C. Hutton, Provost Murray, Mr. Archibald Coats, Mr. William Hodge, Mr. J. M. Symington, &c., &c. The large place of meeting was quite filled by an influential audience.

Sir Peter Coats, who was received with applause, then said—"Ladies and Gentlemen: To preside over so large and influential an assemblage of friends and fellow-citizens as I see gathered before me to-night, is an honor which, under any circumstances, I should feel proud of; but, when the particular occasion of this evening's meeting is taken into account, that honor, in my eyes, is specially enhanced. We are met to show our sympathy and lend our aid in a holy and a righteous cause. We see before us a band—a "United" band—of missionaries from a distant country, who have come to this land of missions and of gospel truth, to ask our assistance in the laudable struggle in which they are engaged, which is briefly explained in a circular largely distributed amongst the inhabitants of this and other towns.

"The Jubilee Singers had scarcely set foot on English ground till they were sought out and welcomed to our shores, by that distinguished nobleman and philanthropist, Lord Shaftesbury, by whom, and by all ranks and classes, throughout the land, Her Majesty the Queen, and other members of the Royal Family, included, they have been kindly received and entertainment. On two previous occasions I have been present at their musical performances, and it appeared to me no one could listen to their sweet songs and beautiful hymns, full of the tenderest feeling and holiest sentiment, without being greatly charmed and delighted."

The programme opened with the exquisitely touching song, "Steal away to Jesus." Slowly and sweetly the first chords came floating on the senses like fairy music, filling the soul with a feeling of devotional repose, a repose which was suddenly broken by the burst of bold, trumpet like unison, "My Lord calls me," to be again restored by the sweet plaintive

pathos of the closing cadence, "I hain't got long to stay here." Immediately succeeding this piece was the Lord's Prayer chanted in harmony, in tones of the most fervid prayerfulness. Especially quaint and weird was the song, "The Angels waiting at the door," the hymn of the colored people at their all-night meetings round a corpse. The melody was exceedingly beautiful, and the effect was intensified by the Singers retaining their seats during the performance. A feeling of "eeriness" must have crept over the audience as they listened to this piece, a feeling which a partially darkened church would have rendered almost unbearable. Then there followed the wild delightful slave melody, "I'll hear the trumpet sound," so well sung by Miss Jennie Jackson, in a voice full of pathetic power, that an *encore* was rather noisily demanded. Then they all sung the well-known "John Brown's Body" with such earnestness and fire as fairly to rouse the audience into enthusiastic applause. Next came the wild liberty chorus, "Turn back Pharaoh's army," the last stanza of which —"and drowned old Pharaoh's army, Hallelu'"—was given with that exulting shout which can only arise from hearts that have known the bitter experiences of the house of bondage. "Now aint them hard trials tribulations," sung by request, caused considerable amusement to the audience by the protestations of devotion to different sects which each verse contained.

The Chairman intimated that Mr. Pike had just told him that as many persons had not been able to gain admission to hear the Singers, another concert would be given on the 24th October, a remark which elicited the heartiest applause.

GREENOCK.

The hall was taxed to its utmost limit —every part being crowded. The chair was occupied by Mr. J. J. Grieve, M.P., and among others he was supported on the platform by ex-Provost Morton, Bailie Campbell, Bailie Scott, Rev. Dr. Nelson, Rev. J. B. Smith, Rev. John Fullarton. The proceedings were opened by Mr. Smith engaging in prayer. Mr. Grieve said it afforded him great pleasure to preside on this occasion, the second appearance of the Jubilee Singers from America. (Applause.) Their first appearance was made a few weeks ago under the chairmanship of his friend Mr. Morton, and on that, as on the present occasion, there was a bumper house to receive them. From various causes a number of people have been disappointed in not getting here, but he was informed by Mr. Pike, who superintends the party, that on the 23d October, he would be open for another night for his good friends in Greenock—(applause)—when those who had been disappointed in this instance, along with, probably, many of those present to-night, would come forward and give their friends a hearty welcome. (Renewed applause.) The musical programme was then proceeded with by the Singers, eleven in number—seven young ladies and four young gentlemen. Their performances were received with marked approbation by the audience, who listened many times with rapt attention. The programme was made up largely of "slave songs," and the beautiful, in some instances grand, music with which they clothed the simple words was very striking, and elicited the warm admiration of the hearers.

A CRITIQUE.

The Jubilee Singers.

To the Editor of the North British Daily Mail.

SIR—I have been watching with some curiosity the criticisms which have appeared in the metropolitan and provincial press upon the music and singing of these interesting visitors. As might have been expected they have met with a kind and hearty reception, and their performances have been highly commended. At the same time they seem to be a great puzzle to most of our musical critics. . . . . What is the charm which these Jubilee Singers have brought with them across the Atlantic which acts so powerfully upon all classes of our people, which draws crowds to hear them, and has

elicited such marks of sympathy, admiration and respect from the best of our land —from the Queen and Peers of the Realm, through all ranks and classes of her Majesty's subjects? Their music is beautifully simple. . . . . Their songs are the songs of their people, for they had no homes. The melodies in all their simplicity are touching, effective and characteristic. Why is it that at one time they stir up their audience to enthusiasm and then melt them into tears. Whence is the secret of this wonderful power of their music—like Sapphos of old —surely it is within the critic's province to examine and to tell. All have admitted the peculiar structure of their music, and the characteristic effects of their singing, yet none have fully explained these. Surely no subject could be more worthy of attention. The words of many of their songs seem strange to us; let us remember that they are the simple but heartfelt utterances of an uneducated, down-trodden and oppressed, though a long enduring race. The ideas and expressions are very striking and peculiar, and if we only read them in the light of the circumstances and sufferings which called them forth, we shall be able to realize their full meaning. They are not the words of mere imagination or sentimentality; but have a deep reality drawn from the inmost soul. Let us only compare them with the silly ribald words of many of our old English, Irish, Scotch and Gaelic melodies, and we shall at once see how incomparably superior in sentiment and expression the songs of the poor Negro have been to those of our country in days not long gone bye. We have been so long accustomed to consider that which is merely artistic and sensational in music, that we have been led too much to overlook that which is natural and true, and which touches our deepest feelings. We forget that the highest triumph of art is to be natural. The singing of these strangers is so natural that it does not at once strike us how much of true art is in it, and how careful and discriminating has been the training bestowed upon them by their accomplished instructor and leader, who, though retiring from public notice, deserves all praise. He has shown us how to call forth the true genius and power of natural song, and made us feel how "one touch of nature makes the world akin." Would that some one would arise to do equal justice to the songs of our native land.

I am, &c., C. B.

Andersonian University, Glasgow, Oct. 7.

A PIONEER.

The following extracts are from a letter to the editor of a Belfast paper:

SIR—It will, I am sure, be interesting to your readers to know that the pioneer of those noble institutes for the education of the children of freedom in Tennessee was a County Down man—namely, Joseph G. M'Kee, of Lochaghry, brought up under the ministry of the Rev. R. Moorehead. When still a boy, he emigrated to America, studied for the ministry, for a time was a pioneer missionary in Nebraska, and ere the close of the war devoted himself heart and soul to the education of these outcasts of the South, in the city of Nashville.

The following notice from the *Nashville Daily Bulletin*, of June last, affords a brief view of the beginning of the work out of which the Fisk University and other collegiate institutions have sprung: "Ten years ago the Rev. J. G. M'Kee was a proscript in this city, houseless—homeless like his Master—having not whereon to lay his head. After the labors of the day, spent in feeding the hungry, clothing the naked, and visiting those who were sick and in prison, he wrapped himself in his blanket, and slept during the night on the stone steps of the capitol. And what had this man done thus to become a *pariah* in a Christian city, from whom the good should turn as from a leper, and against whom the door of every hotel and boarding-house was closed, until at last he was taken in and sheltered by a friendly colored man, whose daughter, as if by a just recompense of Providence, has since sung before the *elite* of America and the Queen and nobility of England? This, and nothing more—protected against the mob by Federal bayonets, he had founded a school, open to the child of the freedman, as well as to the child of the freeborn. Burned out with fiery zeal, overtaxed with his labor of head and heart, he lay down and died a martyr to his cause, having already seen something of its triumph. But as the blood of the martyrs is the seed of the Church, so this noble life was not sacrificed in vain.

[From the Nashville *Banner*, Oct. 22d.]

FISK UNIVERSITY.

Laying of the Corner-Stone to the New University Building.

Interesting Ceremonies on the Site of Fort Gillem, Yesterday.

Yesterday afternoon the corner-stone of Jubilee Hall was laid. The weather was most delightful. The students of the University, together with many of the friends of the Institution, met at Howard Chapel at 2 o'clock, and marched out to the site of the Hall, conducted by Calvin Pickett's brass band, which discoursed excellent music on the way.

The procession numbered upward of four hundred. The colored school of Edgefield, joined the procession at Howard Chapel, while the ranks were swelled on the way by the accession of Taylor Ewing's school and the Baptist College. A large gathering of citizens had assembled on Fort Gillem, by the time the procession arrived.

The audience were well seated on the commodious platform erected to receive them.

The choir of the University gathered around the organ on the platform, and sang "Great is the Lord and greatly to be praised."

Prof. A. K. Spence, Principal of the University, stood on the wall by the side of the corner-stone and called to order the large concourse which had assembled.

REMARKS OF PROF. SPENCE.

He referred to the occasion which had called them together, and he bade the various classes a hearty welcome as they came to join in the ceremonies of laying the corner-stone of the future University—a building which would be a great power in the future educational history of the State. Thus far Providence had guided the effort, and he did not doubt that the blessing of the Lord would be with the undertaking in the future.

REMARKS OF MR. CRAVATH.

Rev. E. M. Cravath, Field Secretary of the American Missionary Association of New York, under the auspices of which the University is conducted, gave a history of Fisk University—a remarkable history, he thought. It is easy to build up a school with plenty of money, but Fisk University has been built almost without means. Eight years ago, the land where Fisk University has been conducted, was bought; three men, Rev. E. P. Smith, now Indian Commissioner, Prof. John Ogden, formerly of Fisk University, and Rev. E. M. Cravath, of the American Missionary Association, advancing their individual money and notes for $16,000. The Missionary Association could not purchase this property, but a kind Providence secured for it in this way, friends and money. When the land was purchased, the buildings were opened for the school by the Government, to which the buildings belonged.

Thus the infant school was started on its course. The Government, through the Freedmen's Bureau, afterward built the Howard Chapel and the Dormitory. Then, in the hour of need, came the Peabody fund, for the assistance of indigent students. Thus again did a favoring Providence open the way and provide means as the occasion demanded.

About this time the income of the American Missionary Association increased so that the current expenses were easily met. But as the University grew, the grounds of the Institution were found too small. As no way opened to buy more land and erect larger buildings, it was felt that the work must be crippled, if not ultimately given up. But God still watched over the interests of the little vine of His own planting. He sent Prof. George L. White, who was in the employ of the Freedmen's Bureau, to teach music. He came unsolicited. Had not Prof. White offered his services to the University, the Jubilee Singers had not been sent forth; and had not the Jubilee Singers

been sent forth, Fisk University might have been compelled to close its doors.

Thus money has been provided, and as the result, we have to-day, free from debt, twenty-five acres of land; we have the foundation of Jubilee Hall laid, and paid for as far as built. Above all expenses thus far, we have now on hand between $5,000 and $6,000. We have felt all along that we have been working in the line of God's providences and we take this as an indication that God will further prosper this great work.

It is the design of the officers of the American Missionary Association and the workers in Fisk University, to develop the highest type of Christian manhood and womanhood among the students of the Institution. If we succeed in this, we succeed in our work, if we fail to do this, so far is our work a failure. The past inspires us with hope for the future, and we invite our friends to unite with us in giving thanks for what has already been done and for the promises to come.

After the address of the Rev. Mr. Cravath, Captain T. C. Steward read the list of articles to be deposited in the corner-stone. The list is extensive, but the capacity of the corner-stone is large, the cavity being a cubical foot.

CONTENTS OF BOX IN CORNER-STONE.

Holy Scriptures; photographs of Jubilee Hall, of original site of Fisk University, of Howard Chapel, of two groups of the Jubilee Singers, of Rev. E. M. Cravath, Mr. G. L. White, Rev. G. D. Pike and of other friends of the University, together with copies of religious, scientific and secular papers.

The box was then deposited in the cavity by Captain T. C. Steward, and Rev. E. M. Cravath, with the skill of a master, covered it over with mortar and smoothly finished it off in the most approved manner of the practical mason.

Prof. F. A. Chase led in an earnest prayer, invoking the blessing of God upon the enterprise, and upon the people for whom it is intended.

The pupils of the University then united in singing Jubilee songs—"I ain't got long to stay here," and "Coming for to carry me home, etc."

Addresses were also made by Prof. S. Y. Caldwell, Superintendent of City Schools; Prof. J. B. Lindsley, D. D.; Rev. Mr. Thompson, Dr. Atchison, Hon. W. F. Prosser and Rev. H. S. Bennett.

The doxology was sung and the benediction was pronounced by Rev. Mr. McNeal, successor of Rev. J. G. McKee, the first missionary teacher among the colored people of Nashville. Just as the last word was uttered the sun sank beneath the western horizon and the people separated to their homes.

HOWARD UNIVERSITY.

Theological Department.

Rev. J. B. Reeve, D. D., the resident professor in the Theological Department of the University writes thus of a prayer meeting held by his pupils.

WASHINGTON, D.C., Oct. 30, 1873.

I have just come from our Department prayer-meeting. It is held after our recitations. We had twenty strong men there. One prayed fervently to be baptized with the missionary spirit; another, with eyes full of tears, spoke of God's goodness in causing Howard University to be erected, in raising up friends to help students here, and asked "How can we show any measure of the gratitude we feel but by carrying this Gospel to those who sit in darkness." Thus they poured out their hearts to God, and to each other. Prof. ——— was in the meeting, and said to me at its close, "I have never been so deeply impressed with the strength and importance of the Department, as I am to-night." Our meetings are always good; but the one to-night suggested 2d Cor. 9: 12–13, "For the administration of this service," &c.

ALABAMA.

A NEGRO DEACON.

The Yankee Deacon has often been portrayed, by friend and foe; the Colored Deacon, never, so far as we know. The following sketch, from the hand of a teacher in Talladega College, we present to our readers as "a study"—to use the language of the painters; and more than that, we think the original would be no bad model for imitation, in his faithfulness and self-sacrifice.

At a Communion Service in Talladega, the elements were passed by a colored man DEA. HARDWICK; the lineaments of whose benevolent face are but the reflection of a faithful Christian life—some traits and illustrations of which I propose to give.

The pastor formed an Old People's Class. For a year and a half Dea. Hardwick's place was never vacant, with the exception of one Sabbath, for the burial of his master's child. Presently the Superintendent said, "let us have a S. S. Concert." It was the first colored S. S. Concert in Talladega. The verse assigned to Dea. H. to learn was one of the prophecies of Christ's coming. He could not himself read all of the long verse; but a teacher printed it with a crayon on a very large sheet of paper, so that his little Daisy could say it over and over to him.

I have thought a soldier's task was not harder, but he did his duty in true soldier style. Half an hour before time for the concert, the benches, aisles and windows of Swayne Hall were filled. The Old People's Class was called on first, and Dea. H. to take the lead. It was a success. I wish our friends at the North could have been with us then. Do you wonder that the tears sprang to his teacher's eyes, as the gray haired man, like a little child, leaned forward to whisper, "did I say my verse right?" Could you visit the Old People's Class to-day, you would find him in his place.

The young men and women of Talladega College, formed, for their mutual benefit, a Colored Teacher's Association, the first of the kind in our State. With the young people came Dea. H. As we listened for the word from his mouth, it was: "I leave my shop to-day, and my daily work, which means bread and meat for my little ones, to say to you, by my coming here that man is not to live by bread alone."

The duty of regular attendance at church, somewhere, and of establishing family worship was urged on our people. The months passed on. We had learned as soon to look for the minister to be absent from the desk, as our dear old friend from that front seat on the north side of the chapel. But there seemed a hindrance in the way of carrying out the pastor's wish about the family altar. He went away to his work early in the morning, before the little ones were up, and did not come home till the children were all abed. Could he leave work an hour earlier—with a large family on his hands — that he might lead his household in family worship? Yes, he did!

Meeting with our students he said, "I rejoice that you have these glorious privileges. It may be that I am permitted to be a threshold, or I will hold the door open for others to enter in. I wish I was a little boy, or girl, that I might learn to read so easily."

By and by, the question of tithes came up. Dea. H. had rent to pay for his shop; his home was not paid for, and his ten children were to be set forward. The whites sought his children for servants, and offered monthly wages; but he could not *afford* that! His aim was, to wear himself out that they might be educated. So he sent them, from the oldest to the six year old, and a dollar a month, to pay for tuition for each. Surely, *he* might be excused from giving one-tenth to the Lord! Yet, on the charity treasurer's book for last year, is entered, "paid by Dea. H. $59.50." What he gave for other benevolent purposes I know not.

Our mission church wants to become

self-supporting; so it is no small thing that this our brother takes great interest in our college band, and that his prayer and alms go up together. When we, his so-called teachers, get into spiritual darkness, we go to him for light; and we go not in vain. What wonder that we believe it, when he says, "I'm never too tired to serve the Lord. Whatever the times may be, I can say Hallelujah."

NORTH CAROLINA.

The faithful labors of Miss Douglass at Allemance, N. C., resulted in the organization of a church. Rev. John Scott ministered to it, and built the neat little edifice, for church and school purposes, which for convenience is located at McLeansville, a few miles nearer the rail-road than Allemance.

The Dedication.

A week ago yesterday we dedicated our new church. It was a rainy day, and though I had invited several ministers to help me, none were able to come; but the house was well filled, and I found my fears that we had too large a house, groundless.

This church has been a constant success from the beginning, but all these country churches (like that at Dudley) very soon reach their numerical strength. This will be likely to do it in another year, and the work then will become eminently educational. We report twenty-one conversions during the year, and this, too, in the face of opposition from colored people. The whites are getting to be quite favorable to the work. This neat, comfortable and well lighted and ventilated house is a treasure to the people—and it is remarkable that here, on Ku Klux ground, the Lord has thus blessed the people.

THE STANTON INSTITUTE.

Jacksonville, Fla.

This institution, founded by the A. M. A. is now supported at the South. The same efficient teachers are there, and we rejoice in its continued prosperity and usefulness.

From the "Florida Republican."

This school has been in operation four years and has been all the while under the management directly of the Misses Williams of Massachusetts, who have acquitted themselves in the work assumed by them in a manner that reflects the highest praise, not only on their efficiency and aptness as teachers, but on their indomitable perseverance and resolute earnestness. These self-sacrificing ladies have done a work for the colored people of this city, and the State at large, which for the influence on the present and future has no parallel in any line of effort for their advancement.

This was one of the first colored schools of any importance set up in the State, and has been the most successful of any. The problem which these pioneer teachers had for solution was whether these colored children could be successfully taught the same branches of learning the white children are taught, and whether it could be accomplished by the same methods and with like ease. This school and other similar ones have solved this problem affirmatively and satisfactorily. An hour's attendance on the school at this Institute, during examination yesterday, not only fully attests the capacity of the colored scholars for learning the higher branches taught in the public schools, but also in addition, their remarkable aptness and tact for learning readily. One of the most gratifying sights, is to witness the order pervading the school. Each scholar is an improvised soldier, entering on, going through with and ending his or her work in the school room with the methodical precision of the trained soldier, and with the accuracy which readily accomplishes the end aimed at. It has been no holiday work to bring this order out of chaos, to organize a victory in this line, when all the appearances seemed so disheartening and forbidding.

Therefore it is no panegyric, no mere useless words of compliment, but the sober truth to say, that the most valua-

ble work yet done for the colored people of Jacksonville, the work that will give the best results, and have the best showing in the future, is the four years of hard, earnest labor of the Misses Williams and their able assistants in the Stanton Normal Institute.

The record of the school for the seven months of the term shows an average attendance of three hundred and sixty-three. Here are more than three hundred scholars, who at one time were roaming at large with no knowledge, with no idea of schools, now reading well, spelling better than many grown up white adults, drawing maps of divisions of the earth by triangulation, explaining all the principal points of interest of such divisions; and others drawing them in detail, and in colors, and answering questions in physical geography that would puzzle older heads; also evidencing a knowledge of physiology that is creditable and will be valuable to them.

LOUISIANA.

STRAIGHT UNIVERSITY.

The following extracts from the letter of one of the professors, indicate the progress and prospects of the University.

Our numbers compare favorably with those of this period last year. The increased facilities furnished by the public schools will tend to diminish our constituency among lower grade pupils, especially as the public schools charge no tuition. Pupils of high grade we must wait for. But while the public schools of the city will take many who would otherwise have come to us, the public schools of the country are of too inferior a sort to compete with us.

Our attendance is affected by the panic. There is much suffering in the city, even among those who in ordinary times live in comfort. But the very poor are on the verge of starvation. Of course, education, which means leisure for children and money for parents, must be deferred, when bread and clothing are wanting. Books and tuition are too costly to be dreamed of.

Our classes number: law, 11; medicine, 4; theology, 8; college, 9; normal, academic and preparatory, 41; primary (about) 70; total, 143.

The complete organization of last year is giving excellent results. The emulation of class feeling is awakened—our students are of more uniform calibre—and the systematic training of a regular course is securing method and regularity of study. The hope of promotion and of ultimate graduation is not without a wholesome influence. We are proud of our discipline. Perfect order prevails, and to secure it, only the mildest measures seem necessary.

I believe there is such an opportunity to infuse the life of the Gospel and of civil equality into this Creole and Catholic community, as may never again be offered—opportunity to educate the educators of the future—to give character to the statesmen that shall give character to Louisiana, and make it a healthful part of the Republic—to fill its pulpits with dignified and intelligent ministers, and its homes with cultured and pious men and women. Costly as your schools may be, they are cheaper than anarchy and United States bayonets.

J. A. Martling.

LAKE PEIGNEUR.

Pres. Ashley of Straight University sends us the following interesting letter from one of our faithful teachers. We commend it to the children in the Sunday schools and in the happy homes of the North. Pres. A. says, "I shall send Miss M. forthwith some clothing for the destitute pupils." It will be too late, when the "Missionary" reaches its readers for any responses for the "Christmas tree," but the other wants of this and other schools at the South may still be met. Such schools—day and Sunday—are themselves, unspeakable blessings to these destitute yet amiable children of the sunny South. May the favored people of the North help us to *multiply* such blessings a thousand fold.

Miss Mobley is a colored girl, the daughter of Rev. Hardy Mobley, long a missionary of the A. M. A.

Lake Peigneur, Nov. 15, 1873.

Rev. S. S. Ashley—Dear Sir:

I have been very sick with the fever, but thank God, I am getting better. I am very weak indeed and can hardly write. I found Jesus very precious to my soul and I feel as if I can never do enough for him. Most everybody on the Lake has been sick, but none so sick as I.

My Sunday school still goes on, but

of my scholars there are nine girls and four boys who I may say, are literally naked. Can not the Association give me some clothes for them? My scholars have improved very much during the year. I wish to give my Sunday school a Christmas-tree and I am not able to do it by myself. Is there not some good Sunday school North that will give toys enough to gladden the hearts of 40 little boys and girls? Ask them, Mr. Ashley. I love my Sunday School dearly, and I wish you could hear the school sing, "Come to Jesus." I want some of the Assembly's Shorter Catechisms. Those Scripture cards have proved a great success.

The children are very much attached to me; the smallest ones testify their love by bringing me chips in their little aprons. When the older ones see me looking sad they tell me some funny story to make me laugh. They always want me to join them in their plays and I often do. I hardly ever use the rattan in my school; I try to rule them by love. Please send me something in the story book line. I am teaching the Sunday school to sing the "Old, Old Story," and they are delighted with it.

Wishing you better health than I am enjoying, I remain,

Yours respectfully,

LAURA F. MOBLEY.

TEXAS.

From Rev. W. B. Lacy, of Corpus Christi.

Church and Sabbath School Prosperous —Temperance Cause Flourishing.

Since my last, we have been for a considerable time cut off from the outside world, by quarantine against the yellow fever. But my work here is as prosperous as I could expect under the circumstances. Our church is at peace with all, and the religious service as well attended as it has been for years. Our Sabbath school is doing well, and our temperance council is still quite flourishing. I suppose more could be said for the colored people of this place upon the subject of temperance than for any other place in the South. I have been in this city, in the interest of the colored people, for more than twelve months, and have never seen but one colored man anywise under the influence of liquor, and it is very rare that any of them drink at all.

'Tis true we have the usual amount of odium to labor under, but under all the circumstances, we have no cause for discouragement.

Yours in Christ,

W. B. LACY.

INDIANS.

From Rev. Francis Spees, of Red Lake, Minn.

An Indian Chief's Reflections—Temperance Pledge called for.

RED LAKE, Oct. 10, 1873.

Yesterday one of the most talented of the Indian Chiefs came into our house—a man of fine physique, with large forehead, keen eye and commanding personal appearance. He was well-dressed in about half-citizen's clothes. In the interview which ensued he said, "I ponder at times in my mind over the apparently different religious sects among civilized people and then of the Indian ways of doing. I often in the night watches, when all is still, think over these things and if I knew the *true way*, I would follow in it. I urge my family to attend meetings on the Sabbath. I say to my children, if your minds are ever turned, it will be the work of the Great Spirit. In the past, when trouble has overtaken me out on the hunt, with my family, it has seemed to me at times that the Great Spirit has helped us. At one time when we had been without food for two days, and my heart was sad as I looked into the faces of my famishing little ones, I had a presentiment that help would come, and

told them so, as I took my gun and went out to an eminence overlooking the surrounding country. As I sat there with my head bowed waiting, all at once I roused, and in the dim distance I saw a form, I looked again and perceived it rapidly nearing me—soon there came rushing past me a large elk. With quick aim I discharged my gun and had the pleasure of seeing him lifeless at my feet."

This man has deposited money in the Government safe for two stoves, one a cook stove, and has measured the ground proposing to clear three acres for wheat to be sown in the Spring. Will not the readers of the American Missionary who can pray, carry this family in their hearts to God in earnest prayer? Will the churches see these Indian Missions crippled for want of means to *push forward* the good work and render effective our labors? You who have money on deposit will you not lend it to the Lord? You will find that he will shower blessings upon you for so doing. You who are poor, and whom giving a dollar costs self-denial, remember that each gift raises you nearer to God. If the way upward is rugged, it is also blessed, for the Son of God is there!

Yesterday, Mazhekeash, the head brave of Red Lake, came in with two others and asked Maj. Pratt for a written form of Temperance Pledge, and after making temperance speeches, giving as their reasons, the ruinous effects of whisky among their fellow Indians, and their desire to break up the traffic, they came forward and signed the pledge.

REMINISCENSES.

Rev. S. G. Wright, in the letter below, continues the sketches of Christian faithfulness among the Indians to whom he once ministered as a missionary of the A. M. A.

I would like to give you a brief account of two young Indians, a brother and sister who were members of the mission school at Red Lake and who there became hopefully pious. Their father was a Catholic, their mother a member of the mission church, a praying woman. The father died not long after this son and daughter became Christians. They lived with their mother until their death which occurred after the mission at Red Lake was discontinued. The young man, though associating daily with many who were greatly addicted to the vices of heathenism, maintained a humble, prayerful life to the end. In his last sickness the Catholic Priest made earnest efforts, together with some of his relatives, to induce him to renounce his faith and submit to the rites of the Catholic church. This priest almost forced baptism upon him when he was too weak to make resistance. On the night he died, the priest and a few Catholic friends gathered in his room and insisted upon practicing the Catholic ceremonies before his death. The young man called his mother to his bedside and begged her to give herself no trouble about him. "My hope and trust are in Christ alone," said he, "let the priest have his way; I have no confidence in him, nor in any thing he is doing. Jesus is my salvation, my eye is toward Him, I am happy, for he has saved me." He died rejoicing that the missionaries had taught him the way of salvation through Christ alone.

His sister was often earnestly entreated to join the Catholic church, but remained firm in her faith in *Christ*, to the end.

Thus both lived pure Christian lives in the midst of much wickedness, adorning the gospel though no missionary was there to instruct and counsel them.

The old mother still lives an humble Christian, waiting her call to go and join her loved ones in heaven.

American Missionary.

NEW YORK, JANUARY, 1874.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

1873—1874.

The record of the Old Year is written; the clean pages of the New are to be filled—with what?

We come to our friends with warmest greetings, and with our annual review of the past and outlook for the future.

Three favorable things are apparent in reference to the South:

1. Universal Amnesty is recommended by the President, and accepted by the people. This is a landmark.

2. Peace prevails in the South. With one marked and fiendish exception—that of Grant Parish, La.—no outbreak has occurred during the year. Our teachers and missionaries toil in safety.

3. The popular feeling in the South gravitates towards coöperation with our efforts to educate and elevate the blacks, as witness the acts of some of the States to aid our institutions, to support schools for the blacks, and to favor the employment of our colored pupils as teachers.

But there is a vast work yet to be done in the South—the beginning only has been made.

Slavery was the *core* around which a modified Feudalism was cast—large landed estates, degraded labor, illiterate serfs and a haughty aristocracy. The core has dropped out, but the rigid casting remains. There is but one fire in which that metal can be melted—and that is the *Gospel*, and its heat and light must be applied first of all to the *masses*. For:—

1. Large estates can only be broken up by making the laborer so intelligent that he will seek and be able to buy and cultivate small farms.

2. The degradation of labor can only be relieved by the laborer becoming enlightened, virtuous, and hence prosperous and respectable.

3. Ignorance and vice can only be overcome by churches and schools. The people must be aided in building churches and sustaining missionaries; and the higher schools must be supported by special gifts. Nowhere can college buildings, endowments and running expenses be derived from tuition fees—especially in the South, where the white landowners are poor, the landless whites poorer, and the ex-slaves poorest of all.

4. The haughty white can only be led to respect those he once despised when their intelligence, character and property compel him. He will not do it as a Christian duty, but only when the black man becomes his successful rival in business, at the bar, on the bench, in the legislative hall and in the pulpit.

The blacks are making rapid strides towards this position—they would go faster, and the numbers would be greater, if they had the facilities. The poor white will follow—impelled thereto by the inevitable laws of human nature.

Will the North give the adequate help? In what part of the world can an American do more for God, humanity and his country than to aid in this work?

If the plans adopted, by the Association at the Annual Meeting, can be carried out satisfactorily to all parties, the three "Despised Races"—the Indian, the Chinese in America, and the Negro in America and Africa—will be the subjects of its efforts for Christian elevation. This field will give unity to its work, will be in accordance with the principles and sympathies that led to its formation, and will be, as we believe, a carrying out of the will of Him who said, as the crowning mark of his divine mission,

"The poor have the Gospel preached unto them."

REV. W. W. PATTON, D. D.

We congratulate the friends of the American Missionary Association upon the fact, already announced in the papers and otherwise, that Dr. Patton has accepted, for the winter, its offer of a Secretaryship, and will devote his services to the advancement of its interests, especially at the West. From his thorough acquaintance with the West, and from the prominent positions he has held there as pastor and editor, and from the business tact and energy he has displayed as President of the Sanitary Commission and elsewhere, we have much hope of his success in this new position. We rejoice in the accession of strength he brings to us, and trust that he may find that gratification in the work which adaptation and success always give.

THE SINGERS AND JUBILEE HALL.

Agreeably to a promise made in the last "Missionary," we give, in this number, extended accounts of the career of the JUBILEE SINGERS in Scotland. These will be read with interest by all who follow, with their prayers and good wishes, this band of ex-slaves in their remarkable course of song, in which every note lays a brick in the walls of that building that is to be the monument of the bondmen's sufferings and of the Freedmen's triumph, and a perennial blessing to their race.

A recent letter from Rev. Mr. Pike says: "We are having as good success now as we had in our best days in America."

The crowded state of our columns prevented a due notice, at the proper time, of the laying of the corner stone of Jubilee Hall. Though late, we make amends by giving a full account of it in this number.

YELLOW FEVER IN MEMPHIS.

This fearful scourge swept with desolation over our school in Memphis—carrying away two of our beloved teachers, and one, Miss Gould, formerly in our service, but at the time in the public schools there. A sketch of the illness of these persons, as well as that of Miss Barnes who survives, will be found in our pages, as also an obituary notice of Mr. and Mrs. Cottle. These will give an illustration of the dreadful calamity that feel on that devoted city.

CROWDED COLUMNS.

The pressure on our limited space for the last two months must be our apology for delaying several valuable articles till this number. We are confident they are all so full of living interest that none of them have become dry.

In the last Magazine, an editorial headed "Fruit in Old Age," referred to a quilt wrought by an old lady in Vermont; and in the same article, reference was made to the labors of an aged colored woman in Africa, mentioned in our obituary notices; but the printer's exigencies compelled the leaving out of the obituaries. Our readers who will take the trouble to look back at that number, and then read the notice of "Aunt Day," in this, will see the point.

NEW JERSEY AND ALABAMA.

"A writer in the *Christian Intelligencer*, replying to some disparaging statements respecting the condition of the South as to education, gives figures comparing New Jersey and Alabama, two states more nearly balanced in population than any others representing the two sections. From these statements the following is made to appear: New Jersey had a population in 1870 of 906,096, and Alabama 996,992, the former having the advantage in wealth of almost five to one. The census shows that Alabama, in 1870, had 2,969 schools, and New Jersey 1,893; Alabama had eight colleges with one thousand students, and New Jersey four colleges with less than seven hundred students. To carry the contrast still further, this writer calls attention to the fact that edu-

cation in Alabama had promoted the establishment of two thousand churches, while New Jersey, in 1870, had less than three quarters as many. It must be remembered, however, that it is in common school not college education that the South fails."

REMARKS OF THE "MISSIONARY."

We clip the above from an exchange as a marked illustration of the liability of figures to mislead, especially if only a part are given. Let us fill up some of the wanting numbers.

Persons ten years old and over who cannot read :—

New Jersey, . .	37,057.
Alabama, . .	349,771.

From this it would appear that in spite of Alabama's greater show of colleges and students her *people* are more illiterate than those of New Jersey, for there are nearly as many *hundreds* in the one state who cannot read as there are *tens* in the other—in other words; for every *thirty-seven* persons you meet in New Jersey over ten years of age who cannot read, you will find *three hundred and forty-nine* in Alabama!

We do not suppose the writer in the *Intelligencer* intended to make the impression that missionary and educational labors were more needed in New Jersey than in Alabama, yet we fear some readers would so understand his figures.

PROGRESS.

The University of South Carolina, a State institution situated at Columbia, is now open to students without distinction of color. Besides the regular collegiate instruction there is a Law and a Medical faculty, and a preparatory school. There is no charge for tuition. Students are provided with rooms in the University free of rent. The chair of ancient languages is held by Prof. Fisk P. Brewer, formerly a missionary in the employ of this Association.

MISCELLANEOUS.

A THANK OFFERING.

We commend the following to special attention. Thanksgiving has passed, and Christmas will also be gone before the "Missionary" will enter the cheerful homes of our many friends, but we hope it will reach most of them before New Years Day dawns upon the world.

In every such case, we suggest that it would be pleasant to mark the opening year by a family gift (the children participating) to the poor Freedmen who have so few of the comforts and so little of the intelligence and cultured piety that make our homes so happy.

IOWA, Dec. 4, 1873.

I enclose seven dollars raised at a family gathering, at our Thanksgiving board. We remembered the Master's injunction to "call in the poor, maimed, &c." on our festival occasions, and in our merciful exemption from such immediate neighbors, we stretch our hands, through your Society, to the poor Freedmen of the South. It would be agreeable to the donors, if it were assigned to some promising youth at Tougaloo University, struggling in his deep poverty to gain an education, suitable to a life of service in the vineyard of the Master.

Very truly yours, M. N. M.

From Our Friends.

We are often cheered by the kindness, as well as liberal benefactions of our friends. We give the letters below, as specimens. The first is from the widow of Rev. John J. Shipherd, the founder of Oberlin and Olivet. The second is from one who is over *ninety* years old.

The Widow's Mite.

CLEVELAND, Ohio, Dec. 1, 1873.

Reading the report yesterday of your meeting at Newark, N. J., I lived over seventy years of my life in about one hour ; my whole history came before me in a most vivid manner.

In my first recollections of school days, the teacher gave two little niggers (then called) a seat under his writing table, and my sister, older than myself,

was thought guilty of some misdemeanor and he ordered her to take a seat between them; but she refused and he applied the whip until he used it up and then sent a boy to cut a half dozen more and he used half of those upon her until the whole school was in an uproar and ran into the street and alarmed the neighbors who came to her relief. But she would have died before she would have yielded, such was the strength of prejudice.

My Oberlin experience revived, and I was led to exclaim, "What has the Lord wrought." I remember a hater of Oberlin said, tauntingly, to me once: "There is your Oberlin, it has been the means of freeing the niggers." "Yes," said I, "I presume it has had something to do with it."

But the world moves in a most remarkable manner. I can do but little, only stand still and see the salvation of God. I enclose my yearly offering and wish it was more, but I trust the widow's mite will be accepted.

Your friend and sister in Christ,

MRS. E. R. SHIPHERD.

The Aged Man's Gift.

FARM RIDGE, LA SALLE CO. Ills. 1873.

I have not sent for the American Missionary for several years but had the reading of it as it was taken in the family, but have received it the most of the time. I will send you five dollars to pay old arrearages and perhaps a little more which will apply to the benefit of the Freedmen.

Perhaps it is the last I shall send you. I was 90 years old the 2d day of last April. My health is pretty good at present, but cannot expect to live much longer. Yours truly,

JASON WISWALL.

ACKNOWLEDGMENTS.

Please give us a little space in your columns, not to present our wants, but our acknowledgments to those who have met one of our great wants by contributions of some of the best publications of the day.

If, to those enjoying the pleasant atmosphere of home, of intelligence and social culture, these are necessary, what must they be to us, in the Southern field, living in social ostracism, and contending with every form of ignorance and superstition. They are "like cold water to a thirsty soul," and we bless the givers while we partake of the refreshing draughts. But much as we prize the gifts, not less do we prize the sympathy of the givers.

We desire here to express our hearty thanks to the publishers of the following papers and magazines for their donations:

The Congregationalist, The Watchman and Reflector, The ChristianUnion, The Christian At Work, Good Words, Friends Review, Peterson's Ladies Magazine, Nashua Gazette, The Farmer's Cabinet, Boston Semi-weekly Journal, Hearth and Home, Harper's Weekly, The Advance, New York Daily Witness, The Christian Recorder. To Scribner & Co. for their Magazine at reduced rate, also for a package of miscellaneous works.

It would be gratifying to these donors to see the avidity with which everything is received and read by the colored people. And could they see as we do, the want which their papers will meet, they would need no other assurance that their giving is not in vain.

M. E. COLBURN,
In behalf of the "Mission."

Wilmington, N. C., Nov. 5, 1873.

THEN AND NOW.

In a speech recently delivered by Gen. Roger A. Pryor before the Long Island Historical Society occurs the following:

"When emancipation came, it found the Negro ignorant, idle and improvident, and totally unfit for the change in his condition. It was confidently predicted that under the new order of things he would go from bad to worse and at last become extinct, but he has shown an inherent strength of character not to be despised; and as a Southerner I say it, he is gradually making himself competent to the highest civilization."

When we reflect on the marvelous change already come on the public treatment the colored man receives, we readily refer to law as the explanation—we are compelled to accord him his legal rights, but there is good reason to

believe that a radical change of opinion in reference to his worth is also taking place.

The colored man is demonstrating that he posesses ability and character; that if he be granted a fair opportunity to secure the intellectual and moral improvement of which he is capable, he will in the most effective manner silence the oft repeated slanders against his race, and by the all-convincing record of achieved excellence compel the respect of those who hitherto have defamed and injured him. J. P.

THE MEMPHIS PLAGUE.

Letter from a Teacher.

MEMPHIS, TENN., Nov. 17, 1873.

It is four weeks to-night since Miss Barnes was attacked by the yellow fever, and four longer, harder weeks I never passed through. For three weeks I was not undressed at all, and the two first weeks I did not sleep ten hours. Mr. Cottle and Miss Gould were both sick when Miss Barnes was taken, and I saw that I could not possibly take care of her alone, so I hired a colored woman, one of my scholars, to aid me. I was the only well white person in the house. Caroline had all the responsibility of taking care of Mr. Cottle, but she had the assistance of a colored nurse from the Howard's. Mrs. Cottle only lived twenty-four hours after she was taken sick, and as she was the first one attacked, we did not have any nurse for her.

Miss Barnes does not gain quite as rapidly as the doctor had hoped, but he thinks she will be able to ride out in a week or so. He says she will not be well before the first of January. The Board of Health came here and burned up all the mattrasses that were used about the sick. We have also lost several quilts, blankets, sheets and pillows, so we are left with very little bedding; every pillow in the house was used about the sick. One who has never been where the yellow fever is can have no idea how dreadful it is.

The people are constantly inquiring whether we are going to open the school again? Mr. Barnum says that the school will be needed very much, for there has been so much trouble about the taxes, that the new school building will not be ready for use for three months at least. I am sorry that we have not teachers on the ground so that we could open immediately, for there are so many of the public school teachers dead that there is no where for the scholars to go just at present. The public schools opened a week ago, and at Collins chapel where they used to have five teachers, there was not a teacher present but Mr. Barnum. These five teachers are not all dead, but some of them have not recovered from the fever sufficiently to be able to teach. Mrs. Barnum has been sick with the fever five weeks, and she walked out in the yard last Saturday for the first time. Mr. Barnum was sick a few days, and the doctor says if it had not been quite so late in the season, he would have had a hard run of the fever. I have not had any symptoms of the fever at all, and I have not been afraid of taking it. If you think best to open the school again this year, Miss Barnes and I shall be very glad to stay and teach. The doctor thinks we shall both be ready for duty the first of January. I think I could teach by the first of December.

SECRET SOCIETIES AMONG COLLEGE STUDENTS.

Of the many censures which the press has justly uttered against these societies we wish to endorse emphatically the following which we abridge from an excellent article in the *Scientific American*. It would be a sad day for the young institutions we have founded at the South, if these pernicious practices should be introdnced among them.

Mortimer M. Leggett, the youngest son of the Commissioner of Patents and a student at Cornell University,

was recently accidentally killed during the progress of his so-called initiation into the "mysteries" of a college secret society known as the *Kappa-Alphas*. * *

As one of these college fraternities has thus been the indirect means of causing this terrible calamity, we desire just here to express our opinion on the system of secret societies as generally practised in our institutions of learning. These associations are bodies of students, organized in principle something after the orders of free-masonry or odd-fellowship. In many, the members are numbered by hundreds, and chapters of a single society often exist in a score of colleges at once. The records are handed down from class to class; and out of each set of freshmen, a few individuals are selected for the privilege of membership. When the plan was started (during, we believe, the year 1827) the idea was simply to form clubs of young men, for mutual improvement in debate and such kindred studies as are better pursued by members than by single persons, and to keep alive, among *alumni*, pleasant associations of college life. In course of time, the former innocent and laudable object has been lost sight of, or rather relegated to other associations, now existing in many colleges and not included in the list of secret societies; while the cardinal principle of the younger chapters of the later organizations seems to be nothing more nor less than simple mischief, rendered attractive by a little mystery and concealed under the cloak of such cognomens (symbolized by Greek letters) as "union of souls," "circle of stars," "lovers of wisdom," etc. If the boyish nonsense resulted in the usual students' pranks, it might be passed over with a smile; but such is not the case. The influence exerted upon boys fresh from school and for the first time free from direct home influence, we believe (from repeated instances within our personal knowledge, and in connection with one of the oldest colleges in this country) to be in a high degree baneful and demoralizing. Unless a youth has well filled pockets, (in which case rival societies vie with each other to see who shall secure him, or rather his money) he is not invited to membership at all. Once joined, however, and held by working upon his fears through the blasphemous oaths of secrecy that he is forced to take, he is inducted, by sheer force of example, through a routine of profanity, intemperance and gambling; while in many cases, if young and innocent, his course leads to graver faults, committed more through a sense of shame and false pride than depravity, and due to the tacit if not open instigation of his unscrupulous elders.

Of bequests to colleges, the Springfield *Republican* says: "There are manifestly two or three principles to be borne in mind in the formation of a beneficent purpose. First, give to an existing institution, one that is making good its title to existence. Second, give in a lump, so that your alms will be felt at one point at least as a positive impetus to the cause of education, securing for your own name a monument that shall induce others to imitate you. Third, give in faith, not tying up the bequest by limitations that a few years will demonstrate to be folly. Cast your bread on the waters, and don't try to keep track of it by giving it string and drawing it in occasionally."

Miss Edmonia Lewis, the young American sculptor, in whose veins runs the mixed blood of the Indian and the Negro, without the slightest Anglo-Saxon taint, has won a great professional success on the other side of the water, having received two single commissions, amounting to $50,000 each. So at least the newspapers say, and they add that she also accepted an offer of marriage.

POETRY.

AN EPITAPH.

Among the papers of the late LEWIS TAPPAN, the following lines were found, in his own handwriting, with the words added: "Copied from Rev. D. A. Paine's Album."

These lines, written by the negro's friend, Whittier, in the album of a negro bishop, would be a fitting epitaph on the monument of him who copied them.

Oh! when above my weary breast
The gloomy turf rests dark and chill;
The feverish spirit lulled to rest—
The pulse now throbbing cold and still!
One single legend, let the stone
Tell to all time, above my grave—
"*He bore reproach and hate and scorn*
In pity for the outcast slave!"

JOHN G. WHITTIER.

Philad. 18th, 8th mo. 1838.

FAMILY CIRCLE.

THE FAMISHING INDIAN.

An aged Indian, half naked and famished, wandered into one of our western settlements, begging for food to keep him from starving. While eagerly devouring the bread bestowed by the hand of charity, a bright-colored ribbon, from which was suspended a small, dirty pouch, was seen about his neck. On being questioned, he said it was a charm given him in his young days; and, opening it, displayed a faded, greasy paper, which he handed to the interogator for inspection. It proved to be a regular discharge from the Federal army, entitling him to a pension for life, and signed by General Washington himself! Now, here was a name which would be honored almost anywhere. and which, if presented in the right place, would have insured him support and plenty for the remainder of his days; and yet he wandered about, hungry, helpless, and forlorn, begging of the charitable, bread to keep him from famishing. What a picture of men with all the promises of Jesus in their hands; and of Christians, too, with the charter of their inheritance in full possession, yet starving in the wilderness.

A MALAY MERCHANT IN THE EAST INDIES asked an American if he had any tracts he could part with. At a loss how to account for this request, he inquired, "What do you want with tracts? You cannot read a word of them." "True, but I have a use for them. Whenever one of your countrymen or an Englishman calls on me to trade, I put a tract in his way and watch him. If he reads it soberly and with interest, I infer that he will not cheat me; if he throws it aside with contempt or an oath I have no more to do with him—I cannot trust him."

THE TEACHER IN THE CLOSET.

A teacher of a class of eight young ladies, but one of whom was a Christian, being much interested in their salvation, prayed for them in her closet, visited them as she had opportunity, made them feel that the object of her Sunday-school work was the conversion of each scholar, and that she should not be happy until all loved Jesus. In three months all the members of her class were believers in Christ. Resolve, solemnly, teacher, "I will have all my class for Jesus, God helping me."

SYSTEMATIC GIVING IN SUNDAY-SCHOOL.

Some eighteen years since the late R. G. Pardee, Esq., suggested and explained to the superintendent of a small country Sabbath-School the importance of systematic beneficence. The plan suggested was finally adopted, and we have now before us a brief history of that school, just published, from which we make the following extract:

"Believing the course generally pursued in our Sabbath-schools in obtaining contributions for charitable purposes did not tend to cultivate a genuine and intelligent spirit of benevolence, it was decided, some sixteen years since, to adopt a plan of 'systematic beneficence,' by which all the members of our school, teachers and scholars, should be *invited, not urged,* to contribute regularly for some well-defined object; and that this object should be so plain that the smallest of

our scholars would know to what and for what purpose they were giving. It has never been our design to see how large an amount could be raised in the school, but rather to train our scholars to *habits* of intelligent and discriminating benevolence, believing that to form correct principles of giving in early life is far more important than the *amount* contributed.

"This plan, which has been in operation for the last sixteen years, ending November 1st, 1872, has more than realized our highest expectations. The entire amount of contributions in the school during the time has been $3,411.73, averaging $213.28 each year.

Most sacredly do we believe that our scholars and our churches "should be trained to give thoughtfully and systematically."—*Missionary Visitor.*

EXTRAS.

"North rooms are let cheaper," said Mrs. Garrity to me, when I remonstrated with her about taking a north room, whose only window looked out upon a high brick wall.

"But it is too damp," I said. "The sun never shines into it."

"Yes, ma'am," she replied, "but I cannot afford to pay for *extras*. If I rent a south room, I must pay two dollars more a month; as it is, the rent will come hard enough on me. Two dollars a month will go a good way toward getting bread for the children."

"Mrs. Garrity calls sunshine an *extra*," I said to myself, as I sat down in my sunny south room at home that afternoon. In selecting a home we had made sunshine a specialty, choosing one with an eastern and southern exposure, but I had taken the sun, shining into the windows, as a *matter of course*, not as *extra*. I took up my sewing, but my thoughts were more busy than my fingers. I kept asking myself why I had a sunny, south room to sit in, and poor Mrs. Garrity only a north one!

Why God has given to some of the human family extras, and to others not even the necessaries of life, is a problem our finite minds cannot solve; but one thing we do know, "That to whom much is given, of him much will be required." There are a great many "extras" to give beside money; those who have no money to give can distribute among the poor many things that oftentimes are more valuable than money.

It was an extra to little Dan Murphy, after the school boys had been taunting him on being a drunkard's son, when Mr. Percival followed him into the alley, and, while slipping a scrip into the little, dirty hand, patted the boy on the crown of his torn hat and called him a "manly fellow." It was the turning-point in the boy's life, and Dan Murphy, from that day resolved to be a "manly fellow," and he became one. He stands behind Mr. Percival's desk to-day, cashier of his establishment.

It was extras to the little barefooted children, peeping through the garden fence, looking at Mrs. Judge Winifred's beautiful flowers, when the lady herself saw them, and gave them each a bouquet to put in the window that looked out upon the high brick wall. She spoke to them about the Maker of the beautiful flowers, and told them of his love to little children. They carried the words and the flowers both home with them; the flowers withered after a time, but the words are fresh in their hearts to-day.

It was extras to the Dalton children, whose poor mother used to send them to school with only one slice of bread and butter apiece for the noon luncheon, when Mrs. Golding watched for them every morning, and, while engaging their attention in another direction, opened the little tin dinner pail and filled up the vacant spaces with turnovers and good, large, fat doughnuts.

The poor washerwoman thought the whole world was a north room, when she went home from her day's work at Mrs. Proudfit's. "You know," said Mrs. Proudfit, when she took her pocket-book out to pay the woman, "that you didn't come until an hour after the time, so I shall deduct twenty-five cents from the regular price!" "I am sorry, ma'am," the woman

replied, "that I couldn't come earlier, but my baby was sick all night, and I was so tired, that at daylight I fell asleep and forgot myself." "That, of course, is no affair of mine," said Mrs. Proudfit, putting the extra twenty-five cents into her pocket-book, and handing the woman the balance due her for her day's work. The woman went to her cheerless home, and Mrs. Proudfit sat down in her easy, velvet rocking-chair, congratulating herself that she had saved twenty-five cents out of the poor washerwoman that day. Take care, Mrs. Proudfit, that that twenty-five cents is not inquired for at the judgment. It would have been very unfortunate for the reputation of humanity in general, if that woman hadn't done any other person's washing after she finished Mrs. Proudfit's; but she was sent for the next day to go to Mrs. Gillett's. Then she found there was one south room in the world, if no more. Mrs. Gillett inquired about the sick children, as if they were blood relations. She sent the woman home, and home before the time, so she could get a warm supper for the children. She gave her full pay, and twenty-five cents, extra, not forgetting to send a paper full of cookies, with sugar sprinkled over them, to the little ones, who had been "minding each other" at home, all day. The poor woman went home that night full of sunshine. She had had extras!—*Mrs. S. T. Perry, in Interior.*

BOOK NOTICE.

WINNING SOULS: Sketches and Incidents during Forty Years of Pastoral Work: by Rev. S. B. Halliday. Published by J. B. Ford & Co. New York.

This little volume of sketches has been read with peculiar pleasure, both from our interest in the devoted labors of the author, ministering so beautifully to the weary and suffering, aiding the poor and comforting the afflicted; and from the intrinsic tenderness of these scenes, so touchingly told, that one can not read them without wishing himself to share more fully in this blessed work of "winning souls" from the way of darkness into the path of light and joy and peace.

OBITUARIES.

Died, Nov. 9th, in Berlin, Prussia, MRS. FREDERICK A. SAWTELLE.

A FRIEND OF THE ASSOC'N DEPARTED.

Died Sept. 19th 1873, WM. P. DANIELS, of Worcester, Mass., aged 58.

In the death of Mr. Daniels the community has lost an upright man; the church, a wise, consistent, liberal member; and this Association, a constant giver. To the war of Emancipation he gave the costly offering of two young men—his sons. To the Christian education of the Freed people of the South he ever after gave his warmest support. Heartily devoted to the young church to which he belonged, planning and giving to the last to help build its now rising sanctuary, his benevolence took a broader range. Many, and some of them far away, are the schools, churches and Christian workers who have shared his unostentatious charities.

His house was the home of the missionary and teacher as well as his family. His heart was large enough to take in all who were serving Christ, but he delighted especially to give loving, helpful sympathy to those whom less thoughtful Christians might overlook. Of a quiet, undemonstrative temperament, his religion was one of *deeds* more than of pious words. His death was in harmony with his life. His end is peace. His memory is blessed. G. W. P.

Died, at the Mission Home at Good Hope, Africa, on the 12th of August last, MARTHA DAVIS.

Those who have read our paper for some years past may have noticed allusions to this native assistant, familiarly called Aunt Day, and may be interested in the following letter received from the mission.—

GOOD HOPE, August 17, 1873.

You have often heard of Aunt Day, She has passed from earth to Heaven where she has for a long time desired to be. She was once a slave in Baltimore, but fifty years ago, or as she stated the time "When Zafreth was visiting America," (in 1824, I think) her master liberated her together with a large family, mother, brothers and sisters, and sent them to Liberia. From thence she came to Sierra Leone. We found her there and took her

to the mission in 1857, and she has been in the family since that time. She was an humble, devoted Christian, and a great comfort and help in the family.

During the last three years she has been too feeble to assist much in the labor of the house, and as she could not be idle, she has spent much of her time in piecing bedspreads. These she has sold and given away—a large number—and since her death, in taking account of her effects, we found fifty of these new bedspreads that have accumulated from her labor. For many months past, she has not been able to thread her needle, but she would call on the children and others to help her, and thus she kept stitching away until she was stricken down with an apoplectic fit on the 12th inst. and died in a few hours.

MR. AND MRS. COTTLE.

In the late appalling pestilence at Memphis, Tenn., the principal of the Le Moyne Normal and Commercial School, Mr. D. E. Cottle and his devoted wife, and also Miss Effie J. Gould, formerly a teacher in the institution, but at her decease, teaching in a public school of the city, fell victims.

Though, with the advice given, they might have left the devoted city until the peril was past, they remained at their post, as did numbers of physicians and ministers of the gospel, and others, several of whom sunk in death in the midst of their unwonted toil and sacrifices.

Mr. and Mrs. Cottle had been in the work at Memphis but a few weeks. The long desire to be wholly engaged in labors for the freedpeople having just seemed attained, they having left Columbia, S. C., where they had resided for some ten months, engaged in benevolent work, and where were much esteemed. The colored people and others there, as well as at Memphis, deeply feel the loss sustained by their decease.

Mr. D. E. Cottle was born on Martha's Vineyard, Mass., May 27, 1847. His father was a deacon of the Congregational Church of West Tisbury, a man ready in every good work; and his excellent mother, a descendant of the Mahews, of the Pilgrim Fathers, is still living there.

He made a profession of faith in Christ when fourteen years of age—began to teach school at sixteen, and at nineteen he was in the "Boston Farm School," where he taught two years. There he became acquainted with Mrs. Cottle, then Miss Emma Parker, daughter of Mr. Moses Parker, of North Baldwin, Maine, and they were married after his return to his home on the Vineyard, Sept. 5th, 1869. On his father dying, Mr. Cottle succeeded him as a deacon of the church and superintendent of the Sabbath school.

Mrs. Cottle's birth was in August 1847. She was a member of the Methodist Church, devoted to her husband and to their only child, Amy, (of twenty months), and to the good work; the summons so sudden to leave all, called for the sublimest faith. Being seized with the fever on the eighteenth of October, she died on the afternoon of the nineteenth, although until two hours before her decease, all regarded her case as yet hopeful. When conscious of her state, she said, "I am going," and called for her darling child, and after taking one last look, begged them to take her away that she might not catch the fever. She spoke of her faith in Christ, and bade those around her goodbye, with these words: "I am sinking. I am wandering. I don't know where I am, but I know that I love Jesus."

The blow fell with stunning weight on the heart that so dearly loved her. He tried manfully to stand up under the affliction, with the sustaining help of Jesus. On Sunday he went to the cemetery to see the precious dust laid away. He was taken sick on his return and died on Friday afternoon, Oct. 26. Part of the time he was unconscious, but most of the time he suffered intense pain. When his last moments came, a bright happy look broke over his face. He tried hard to speak, but could not,

and then raising his eyes toward heaven with an expression of intense joy, he passed away.

RECEIPTS

FOR NOVEMBER, 1873.

MAINE, $358.62.

Augusta. ——*for Talladega C.* 25 00
Bangor. Hammond St. Cong. Ch. $69.65—
——*for Talladega C.* $5. ..... 74 65
Biddeford. M. E. Sab. Sch. $12., Pastor M. E. Ch. $5. *for Talladega C.* 17 00
Castine. Mrs. Samuel Adams to const. Wm. A. Dresser L. M. 30 00
Camden. Cong. Ch. 7 31
Dennysville. Peter E. Vose, Box of C.
Farmington. Cong. Ch. 30 00
Hampden. Chas. E. Hicks. 2 00
Limerick. Cong. Ch. *for a Teacher* $17.66—Miss E. P. Hayes, Bbl. of C. 17 66
Monson. Mrs. T. and Friend, *for McLeansville, N. C.* 1 00
Portland. Estate of Timothy Chapman, by Gilman Chapman, Ex., $100. Members of Second Parish Ch. $30., Prof. E. P. Thwing from "Children's Mite Box" $3. 133 00
Rockport. John Parsons. 6 00
West Newfield. Samuel C. Adams. 15 00

NEW HAMPSHIRE, $306.87.

Auburn. Cong. Ch. 7 72
Hillsborough Bridge. Cong. Ch. 18 00
Keene. Ladies' Benev. Ass'n of Second Orth. Ch. $7. and Box of C. 7 00
Lempster. Cong. Ch. 7 00
Manchester. C. B. Southworth to const. Miss Marietta A. Lamson, L. M., *for Wilmington, N. C.* 50 00
Meriden. Cong. Ch. 9 50
Milford. Cong. Sab. Sch. *for a Teacher* $125.— "A few friends," $1.50 and Bbl. of C. 126 50
Mill River. Cong. Ch. 15 80
Mt. Vernon. N. B. 1 00
Nashua. Joseph Greeley $18.33, Dea. James Hartshorn $10., Oliver P. Hussey $5.28, F. F. Kimball $5.15, C. D. Copp $5.20, Miss Sarah Alexander $5., Crawford & Anderson $4.50, —— Hendrick $4.37, E. F. Baldwin $3., Mrs. Mark Adams $1.32, "A Friend" $1.20, *for Wilmington, N. C.* 63 35
Rindge. L. W. 1 00

VERMONT, $523.61.

Barre. Cong. Ch. 18 95
Bennington. Second Cong. Ch. 22 56
Brattleborough. Cong. Ch. 142 20
Bridport. Cong. Ch. (ad'l). 2 00
Brookfield. First Cong. Ch. 20 00
Charlotte. Nettie A. Parker. 5 00
Chester. Cong. Ch. 11 00
Clarendon. Dea. Frederick Button and Mrs. N. J. Smith $5. ea. 10 00
Fair Haven. Levi Reed. 4 00
Hartford. Cong. Ch. $64., Mrs. Allen Hazen $20. ..... 84 00
Ludlow. Cong. Ch. 15 00
Marlborough. Rev. J. Garland. 2 00
Montpelier. Zenas Wood $20., Joseph Poland $3. ..... 23 00
North Ferrisburgh. W. D. 1 00
Orwell. Cong. Ch. 8 35
Ripton. Cong. Ch. 11 00
Saint Johnsbury. Cong. Ch. 67 00
Shoreham. Cong. Ch. 11 60
Thetford. Mrs. S. B. Childs, avails of a quilt 50 00
Vergennes. E. Benton $2., E. C. Benton and E. L. Benton $1.50 ea. 5 00
Wallingford. "A Friend" 5 00
West Berlin. Cong. Ch. 4 50
West Dover. Mrs. R. 1 00
Wilmington. Cong. Ch. 9 45

MASSACHUSETTS, $3,277.52.

Amesbury and Salisbury. Mills Village Cong. Ch. 26 00
Andover. Peter Smith. 500 00
Attleborough. First Cong. Ch. 15 83
Auburndale. C. C. Burr *for Wilmington, N. C.* 200 00
Boston. Goldthwart, Snow & Knight $55. Miss Anna Wilson $5. *for Wilmington, N. C.*—"A Friend" $30., Union Ch. $19.80 109 80
Boston Highlands. Vine St. Cong. Ch. 110 00
Boxborough. Cong. Ch. 17 10
Cambridgeport. Ladies' Aux. Soc. of Pilgrim Ch. 76 76
Carlisle. Mrs. Lydia Patten. 7 00
Centerville. Cong. Ch. 8 00
Charlestown. Winthrop Cong. Ch. 100 65
Danvers. First Cong. Ch. 17 50
Dracut. "A Friend" 10 00
Florence. Florence Ch. 200 00
Fitchburgh. Cal. Cong. Ch. ($60. of which to const. Henry M. Grout and Albert S. Pierce, L. M's) $143.50, C. W. Wilder $3.50. ..... 147 00
Framingham. Mrs. Chas. Upham $2. and Bbl. of C. *for Washington, D. C.* 2 00
Gloucester. Evan. Cong. Ch. to const. Lucy Andrews, John J. Pew and Rev. F. B. Makepiece, L. M's. 105 60
Granby. Cong. Ch. 23 00
Grantville. Cong. Ch. 60 00
Hatfield. Mrs. E. M. D. 25
Haverhill. West Cong. Ch. 26 50
Heath. Cong. Sab. Sch., Box of Books.
Hubbardston. Cong. Ch. 7 50
Lancaster. Cong. Ch. 13 00
Lawrence. Central Cong. Ch. 38 20
Lee. Cong. Ch. Sab. Sch. 75 00
Leominster. Evan. Cong. Ch. 56 80
Lynnfield. Central Cong. Ch. 4 00
Medford. First Trin. Cong. Ch. 176 18
Melrose. Cong. Ch. (ad'l). 5 00
Natick. H. Stevens, Bbl. of C.
New Bedford. Mrs. H. Walker. 5 00
Newbury. Cong. Ch. 2 Bbls. of C.
Newburyport. Whitefield Cong. Ch. 31 20
Northborough. Ladies' Soc., by M.J.Root, Bbl. of C. *for Straight U.*
North Brookfield. Union Cong. Ch. 162 60
Norwood. Cong. Ch. 20 00
North Yarmouth. "One who loves the cause," 2 00
Phillipston. Wm. A. Eaton and Wife $4., A. & T. Ward $3. ..... 7 00
Pittsfield. Thomas Colt $170., Cong. Ch. $9.75. ..... 179 75
Quincy. B. C. Hardwick. 100 00
Saugus Centre. Cong. Ch. 40 00
Sharon. First Cong. Sab. Sch. 15 00
Shelburn. —— Box of C.
Southborough. Cong. Ch. 22 57
Southbridge. Mrs. C. M. S. 1 00
South Framingham. Cong. Ch. 25 45
South Hadley. Addison Gridley $15., Teachers and Pupils of Mount Holyoke Fem. Sem. $10. ..... 25 00
South Natick. John Elliot Ch. 12 25
South Wellfleet. Second Cong. Ch. to const. Dea. Richard Stubbs, L. M. 30 00
South Weymouth. Union Cong. Ch. 10 50
Springfield. Ladies' Benev. Soc. $59.53 and two Bbl's of C., *for McLeansville, N. C.* ... 59 53
Sunderland. Additional. 20 00
Tewksbury. Cong. Ch. 55 00
Topsfield. Cong. Ch. ($30. of which *for a Student, Fisk U.*) to const. Mrs. Jane Waters and Mrs. Sarah Lovett, L.M's 60 00
Warren. Mrs. J. Ramsdell $3. and Bbl. of C. 3 00

West Amesbury. John K. Sargent..... 2 00
West Brookfield. First Cong. Ch. $128. to const. FRANK WOOD, MRS. RICHARD B. BULL, MISS NELLIE CHAMBERLAIN and MISS ELLA PAGE, L. M's, Ladies' Free Mission Soc., Bbl. of C. Val. $67.02..... 128 00
West Medford. Rev. C. B. Smith..... 5 00
Westminster. First Cong. Ch..... 17 00
Woburn. First Cong. Sab. Sch..... 50 00
Worcester. Mrs. M. L. Rice $25. *for Atlanta U.*—Union Cong. Ch. ad'l $4.—Mrs. B. D. A. $1. *for Wilmington, N. C.*..... 30 00

RHODE ISLAND, $620.33.

Pawtucket. Central Falls Cong. Ch. Robert Cushman $400., Rev. James H. Lyon $50., J. A. Adams and E. L. Freeman, $25.ea., Geo. E. Allen $10., H. A. Stearns R. B. Gage, James H. Olney, Geo. H. Fuller, N. R. Easton, A. A. Mann, Sarah J. Cushman, Huldah Gage and A. D. Blanding $5. ea., Robert Robertson, Gustavus A. Paine and Abner Atwood $3. ea. E. L. Slocum $2.50, H. J. Smith, Geo. Crawford, Alfred Knight and J. O. Draper $2.ea., C. F. Crawford $1.50, 8 Individuals $1. ea., Others $1., A. N. B. of First Bapt. Ch. $1..... 586 00
Providence. Pilgrim Cong. Ch..... 34 33

CONNECTICUT, $1.438.71.

Beacon Falls. John Coe..... 14 00
Canterbury. John M. Francis..... 10 00
Chester. C. N. Smith..... 20 00
Cromwell. A. W..... 1 00
Durham. A. P. C..... 1 00
East Hartford. Mrs. Sarah L. Williams to const. MISS SARAH M. WILLIAMS. L. M. . 30 00
Enfield. First Cong. Ch..... 50 00
Fair Haven. Second Cong. Ch. $50. and Sab. Sch. $50..... 100 00
Guilford. First Cong. Ch. 44 00
Hadlyme. RICHARD E. HUNGERFORD $30. to const. himself L. M., Joseph W. Hungerford $25. and Mrs. Nancy Hungerford $5. to const. JOSEPH W. HUNGERFORD, L. M..... 60 00
Hartford. Pearl St. Cong. Ch. $101.93—Hon. David Clark $100, *for Atlanta U.*—Mrs. N. H. Hills $100..... 301 93
Hockanum. Mrs. E. M, Roberts..... 5 00
Killingworth. Joseph P. Lane..... 5 00
Mansfield. Cong. Ch., in part..... 12 95
Middlefield. Mrs. Alma Lyman $50., Cong. Ch. $36.52..... 86 52
Milford. First Cong. Ch..... 27 56
New Britain. "A Friend"..... 5 00
New Canaan. Cong. Ch..... 25 79
New Haven. Mon. Con. Coll. $30. by A. Walker—"Friends" $20. by Mrs. Hubbard, *for McLeansville, N. C.*—Hon. Elial T. Foote $10., James P. Hart $10..... 70 00
New Milford. Mrs. Charlotte Roberts..... 5 00
Plantsville. Cong. Sab. Sch. *for Chinese M.* 25 00
Sandy Hook. Abner Beers 250 00
Suffield. "A Friend" *for Talladega C.*..... 30 00
Thomaston. "A Friend"..... 10 00
Wallingford. "E. A. I."..... 1 00
Washington. Mrs. Rebecca Hine..... 20 00
West Meriden. Mrs. M. P. B..... 50
West Winsted. "A Friend" *for a Teacher.* 100 00
Willimantic. Cong. Ch. $111.96, "A Friend" $15.50..... 127 46

NEW YORK, $2.591.00.

Binghampton. J. L..... 1 00
Brooklyn. State St. Cong. Ch. $25.52—Mr. and Mrs. Henry Taney, $25. *for a room, Atlanta U.*— Mrs, Wm. E. Whiting $10., "A Friend" $2..... 62 52
Elbridge. J. K. Richards..... 10 00
Floyd. Welsh Cong. Ch..... 5 10
Franklin. Mrs. L. Hotchkiss and David Penfield $2. ea..... 4 00
Fulton. I. T. Owen $2., Mrs. E. Nettleton $1. 35, D. F. S. and A. C. N. $1. ea..... 5 35
Gaines. M. & B. H..... 25
Harris Hill. Thomas Hutchinson..... 5 00
Harlem. Reformed Dutch Ch. Sab. Sch. $50.— "A Friend" $25. *for a room, Talladega C.*..... 75 00
Jamestown. "S. M."..... 13 00
Lima. Alexander McCune, Chas. D. Miner and Geo. Thayer $5. ea.—Delia A. Phillips $5..... 20 00
Lisbon. Cong. Ch. and "Friends" *for Atlanta U.*..... 15 00
Marcellus. Friends in First Cong. and M. E. Ch's by A. Rockwell, ad'l..... 18 00
Minetto. E. W. Huntington..... 20 00
Nanuet. Mrs. Susan King..... 8 00
New York. R. R. Graves $2000.—Singer & Co. $75., *for Wilmington, N. C.* — Mrs. Hannah Ireland $40., *"for the three despised races"*—Church of the Puritans $20. "L. L. Friend" $3. and bundle of C.....2138 00
Oneida. Mrs. E. K. B..... 1 00
Pekin. Miss Oliva Root..... 6 00
Plattsburgh. G. W. Dodds..... 5 00
Poughkeepsie. Mrs. M. J. Myers..... 30 00
Rochester. Plymouth Ch. Sab. Sch. $50., Mrs. P. R. $1., L. S. 50c..... 51 50
Rodman. Cong. Ch. to const. MRS. CATHERINE ISHAM JOHNSON, L. M..... 30 00
River Head. Rev. A. D..... 1 00
Paris Hill. Cong. Ch. to const. FRANCIS W. BAILEY, L. M. 36 28
Springville. Mrs. Wm. Nash and B. A. Lowe $5. ea..... 10 00
Syracuse. A. Bates..... 5 00
West Camden. Miss N. Curtiss..... 2 00
West Chazy. Rev. L. Prindle..... 3 00
Wyoming. Wm. Durfee..... 10 00

NEW JERSEY,

Newark. Belleville Av. Cong. Ch, $33.50, Rev. M. E. Strieby $20., "Express" $1. 54 50

PENNSYLVANIA, $257.25.

Bentleyville. Mrs. H. K. Bentley $15. *for Atlanta U.* and $10. *for Columbus. Miss..* 25 00
Gibson. A. Stevens..... 5 00
Guy's Mills. Cong. Ch. Sab. Sch. to const. SETH WAID, JR. L. M..... 30 00
Honesdale. "I. P. F."..... 15 00
Mercersburgh. Geo. N. Abbott..... 2 00
Murraysville. J. H..... 1 00
New Milford. Horace A. Summers, *for Indian M.*..... 5 00
Norristown. R. Dresher..... 20 00
North Springfield. Mrs. John Eagley..... 5 00
Philadelphia. Miss M. A. Longstreth *for Atlanta U.* and to const. MARY K. MURRAY, L. M..... 40 00
Pittsburgh. ESTATE of Rev. Chas. Avery.. 72 00
Sharpsburgh. Joseph Turner and C. E. Turner $10. ea., A. L. W. Turner $5. *for Freedmen and Indian M.*..... 25 00
Stoneborough. C. M..... 25
Wurtemburg. Mrs. T. Elda Liebendorfer, $3., Mrs. Mary Lacey $2., 5 Individuals $1. ea., Others $2..... 12 00

MARYLAND.

Baltimore. First Cong. Ch... ..... 360 13

WEST VIRGINIA.

Harpers Ferry. Rev. A. H. M..... 50

KENTUCKY.

Berea. "A. B."..... 5 00

TENNESSEE,

Nashville. Jubilee Singers $2,563.88, Fisk University $2,276.55.....4840 43

NORTH CAROLINA. $2,649.00

McLeansville. Rev. John Scott $100. *for Ch. McLeansville*, Individuals $1..... 101 00

Wilmington. Tuition..... 48 00
——. Land Sold..... 2500 00

SOUTH CAROLINA.

Charleston. Tuition..... 160 85

GEORGIA. $1,395.72.

Atlanta. Atlanta University $1,044.75, Sale and Rent of Land $52.50, Other Sources $25.14—Rent $21..... 1143 39
Savannah. Beach Institute $247.33, Rent $5..... 252 33

ALABAMA, $445.85.

Marion. Sale of Land..... 25 45
Mobile. Emerson Institute..... 94 75
Selma. Pub. Sch. Fund $100.—Rev. J. Silsby $25. *for Church, Selma*..... 125 00
Talladega. Talladega College $185.30—Union Ch. $15.35. *for Ch. Selma, Ala*.... 200 65

MISSISSIPPI, $383.50.

Aberdeen. Individuals..... 50
Columbus. Pub. Sch. Fund..... 270 00
Tougaloo. Tougaloo University $87., Other Sources $26..... 113 00

TEXAS, $4.

Galveston. Barnes Inst. $2.50, Mr. G. 50c. 3 00
Brenham. S. H. C..... 1 00

OHIO, $529.05.

Adams Mills. "M. I. S."..... 1 00
Ashland. "A Friend"..... 5 00
Bedford. Mrs. E. G. Conant..... 3 00
Belpre. Cong. Sab. Sch. Miss. Soc. *for a Student, Talladega C*..... 40 00
Berea. "J. S. S."..... 5 00
Cincinnati. Rent, *for the Suffering at New Orleans*..... 103 08
Cleveland. Euclid Av. Cong. Ch. $64.11, Mrs. E. R. Shipherd $5..... 69 11
Dayton. Wm. McG..... 1 00
East Williamsfield. M. C..... 25
Elyria. First Presb. Ch..... 30 00
Granville. Mrs. B. W..... 50
Hanoverton. Mrs. Jessie Sloan to const. Miss Jessie Robertson Sloan, L. M.... 30 00
Huntsburgh. Q. Phelps and family..... 5 00
Madison. Mr. and Mrs. Jos. Brewster *for Talladega C*..... 10 00
Maumee City. Mrs. Eliza H. Weed..... 20 00
Newark. Welch Cong. Ch. $13.20, Thomas D. Jones $10..... 23 20
North Amherst. By Rev. A. D. Barber.... 5 57
New Bloomington. A. C. A..... 25
Oberlin. Mrs. D. K. Miller $11. *for Ch. Selma, Ala.*—Mary R. Wilcox $5..... 16 00
Painesville. First Cong. Ch. ($10. of which from Mrs. Albert Morley *for Straight U.*) $50.84, Miss M. W. 50c..... 51 34
Ruggles. Cong. Ch..... 25 75
Tallmadge. Benevolent Association $42., Miss Hannah Carter $5..... 47 00
Twinsburg. Cong. Sab. Sch. $33. to const. Miss Laura W. Green, L. M., L. W. and R. F. Green $4..... 37 00

INDIANA.

Wolcottville. Jonathan Law *for McLeansville, N. C*..... 5 00

ILLINOIS, $886.58.

Chicago. Adv. $56.75, Leavitt St. Cong. Ch, $8.70..... 65 45
Bunker Hill. Cong. Sab. Sch..... 10 00
Dover. Cong. Ch..... 51 61
Evanston. Cong. Sab. Sch. *for Talladega C*..... 45 00
Farmington. A. B. Thomas..... 20 00
Farm Ridge. J. Wiswall..... 5 00
Galesburg. Mrs. Julia T. Wells..... 15 00
Glencoe. Cong. Sab. Sch. *for Student, Tougaloo U*..... 19 40
Granville. Cong. Ch..... 103 00
Jay Prairie. Cong. Ch..... 30 70
Lafayette. J. M. Goodman..... 5 00
Malden. Cong. Ch..... 100 00
North Hampton. R. W. Gilliam..... 5 00
Peoria. Rev. A. A. S..... 50
Providence. Cong. Ch. ad'l..... 4 75
Princeton. Mrs. P. B. Corss..... 10 00
Plymouth. L. A. Cook..... 5 00
Rockford. Second Cong. Ch. $202,42, M. C. Waterbury $10..... 212 42
Sparta. B. Crawford..... 5 00
Washington Heights. Estate of Rev. Lemuel Foster, by Mrs. S. C. Foster, Ex. 173 75
Wheaton. Ladies of First Ch. of Christ, two Bbls. C. val. $70., *for Tougaloo.*

MICHIGAN, $197.65.

Allegan. "A Friend."..... 1 00
Benzonia. H. B. B..... 1 00
Blissfield. W. C..... 1 00
Calvin. Mrs. E. O..... 50
Detroit. Cong. Sab. Sch. *for Atlanta U*.... 25 00
Dexter. W. H. W..... 1 00
Galesburg. P. H. Whitford..... 49 95
Grand Blanc. Cong. Ch..... 11 20
Jonesville. Mrs. G. F. Milton $5., R. D. N. $1..... 6 00
Olivet. S. F. Drury..... 10 00
Rochester. Cong. Sab. Sch..... 2 00
Rockford. G. H..... 1 00
Romeo. Cong. Ch..... 83 00
Warren. Rev. J. L. Beebe..... 5 00

WISCONSIN, $115.87.

Birds Creek. Cong. Ch..... 2 00
Fort Howard. S. S. Class of Cong. Ch. $1. and Box of C..... 1 00
Genesee. Cong. Ch..... 9 50
Green Bay. Rev. W. T. Richardson..... 20 00
Jonesville. Cong. Ch. to const. Wm. M. Tallman and Mrs. Rebecca S. Hoppin, L. M's..... 60 00
New London. Cong. Ch..... 13 37
Sparta. L. S. Bingham..... 10 00

IOWA, $318.38.

Burlington. Cong. Ch. $73.85, Mrs. Joseph Everall $5..... 78 85
Chester. Cong. Ch..... 14 11
Clear Lake. Rev. A. S. Allen..... 5 00
Council Bluffs. Cong. Ch..... 62 65
Denmark. Cong. Ch. ad'l..... 50 00
Glenwood. Cong. Ch..... 22 75
Le Claire. Mrs. N. Crawford..... 5 00
Le Grand. W. V. Craig..... 5 00
Mac Gregor. Cong. Ch..... 25 42
Monana. Cong. Ch..... 10 00
Pacific City. Cong. Ch..... 8 50
Postville. Cong. Ch..... 7 10
Seneca Grove. Rev. O. Littlefield..... 20 00
Washington. "A Friend"..... 4 00

MINNESOTA,

Plainview. Cong. Ch. $26.44 and Sab. Sch. $3,56..... 30 00

CALIFORNIA.

Stockton. "A Friend" $5., Chinese $2.... 7 00

DOMINION OF CANADA.

Sherbrooke. Thomas S. Morey..... 20 00

TURKEY.

Erzroom. Rev. M. P. Parmelee and Wife. 5 00

Total,..... $21,797 92

Total from Oct. 1st. to November 29th $36,274 75

WM. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the Executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see it, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Socieity, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notifications of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 6, Ky. 5, Tenn. 4, Ala. 5, La. 14, Miss. 2, Mo. 2, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 60.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Beaufort, N. C., Charleston, Greenwood, S.C., Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Brownsville, Texas, Pine Bluff, Ark., Jefferson City, Mo., 21. *Other Schools*, 69. Total, 97.

TEACHERS AND MISSIONARIES—Among the Freedmen 334; among the Chinese 12; in foreign lands 29; total, 375. STUDENTS—In Theology 34; in College Course 46; in Chartered Institutions 1588; in other schools 13,620; total, 15,208. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 56 Reade Street.
BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.
CHICAGO . . —— —— Advance Building, 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.